

A

S E R M O N

PREACH'D at

WHITE-HALL,

O N

The 28. of *April*, 1622.

B Y

WALTER CURLL, D. D. and
Dean of *Litchfield*.*Publish'd by Special Command.*

L O N D O N,

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SERMON

WHIT-FRIDAY

The 27th of April 1661

WAS PREACHED

IN THE CHURCH OF ST. MARTIN

BY

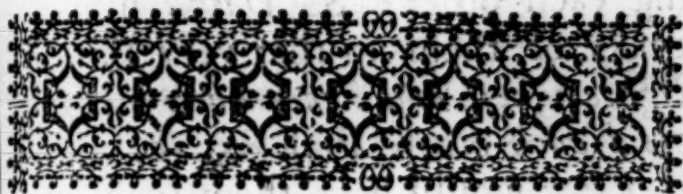
JOHN BUNYAN, Minister of the Gospel at Newmarket, and
 Author of the Pilgrim's Progress



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Heb. xii. 14.

*Follow Peace with all Men, and
Holiness, without which no Man
shall see the Lord.*



Hese Words commend un-
to our Christian Practice
a double Duty; the one
of *Peace* towards Men,
and the other of *Holiness* towards
God. Wherein we may observe two
Things in general. First, the Com-
bination and Conjunction of these
two; not *Peace* alone, or *Holiness* a-
lone, but *Peace* and *Holiness* both to-
gether. Secondly, the Order and
Disposition of them: First *Peace*, then
Holiness. First, for the Conjunction
of them. Thus we often find them
in the Scripture, like *Jonathan* and

David in the Field, meeting and kissing each other: So *David* himself speaks of them in that very Phrase, *Righteousness and Peace have met and kiss'd each other*, Psal. 85. 10. And *St. Peter* would have them such inseparable Companions to us, that he would not have us found without them: *Be careful that ye may be found of him in Peace, without Spot, and blameless*, 2 Pet. 3. 14. Therefore, *Quæ Deus conjunxit, nemo separet*: Those Things which God hath join'd together, let no Man separate. But as they are join'd together in Precept, so let us join them together in Practice; as we find them ty'd together in the Text, so let them be knit together in our Hearts, and meet and kiss each other in our Lives: So following *Peace*, that we do not forsake *Holiness*; and so following *Holiness*, that we do not break *Peace*. As some who will needs be great Friends and Favourers of *Holiness*, but are utter Enemies to all *Peace*: Or as others, who will seem to be in great League and Love with *Peace*, but are at Defiance with

with all *Holiness*. For *Holiness* without *Peace*, will prove but factious Singularity ; and *Peace* without *Holiness*, but prophane Conspiracy. Therefore follow *Peace* and *Holiness* ; not *Peace* alone, or *Holiness* alone, but *Peace* and *Holiness* together. And in this Order, first *Peace*, then *Holiness*. So Christ himself seems to give *Peace* the Precedency : *If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy Way ; first be reconcil'd to thy Brother, and then come and offer thy Gift, Mat. 5. 24.* Where he sends us from his own Altar, and will not accept our Oblation, 'till we have sought *Peace* and *Reconciliation* with our Brother ; thereby preferring an Act of *Peace* before an Act of *Piety* ; and shewing, that even the holiest of our Actions, are not acceptable to God, when our Affections are not peaceable towards Men. *Nil placitum sine pace Deo, non munus ad aram* : There is nothing pleasing to God without *Peace* ; no, not the Gift upon the Altar.

Altar. Again, *Peace* goes before *Holiness*, as that which prepares and makes way for it; for, *Pax opportuna pietati*, *Peace* gives a great Advantage and Opportunity unto *Holiness*. It is therefore the Apostle's Exhortation, that we should pray for *Kings, and all that are in Authority, that under them we may lead a quiet and peaceable Life in all Godliness and Honesty*, 1 Tim. 2. 2. Protection in *Peace*, is a great Means to prosper and promote Religion and *Godliness*. In Signification whereof, happily it was, that the Doors of the Oracle, or *Holy of Holies*, were made of Olive-Tree, 1 King. 6. which is the Emblem of *Peace*, to teach us, that by *Peace* we have an Entrance into *Holiness*. As on the contrary, there cannot be a stronger Bar, or a more fatal and forcible Opposition to *Holiness*, than Strife and Contention; for such as are in the Gall of Bitterness, are incapable of the Spirit of *Holiness*, Act. 8. 23. Therefore, as we must follow *Peace and Holiness*, so in this Order, first *Peace*, then *Holiness*; as

as that which makes us both capable of *Holiness*, and acceptable to God in our *Holiness*. And thus much in general, for the Order and Connexion of those two together, *Peace* and *Holiness*.

In the Words more particularly, we may observe two Things, an Act and an Object, whereupon this Act is to be exercis'd. The Act vehement, to *follow*, pursue, and prosecute. The Object excellent, *Peace* and *Holiness*. First, *Peace*, and that with a Latitude and Extent, *Peace*, and *Peace with all Men*, a general and universal *Peace*. Secondly, *Holiness*, and that under a heavy Condition or Commination, no less than the Loss of eternal Salvation, as *without which no Man shall see the Lord*. First, for the Act *διώκετε* is the Word here us'd, which signifies not only to follow, but to follow hard, with an earnest and eager Pursuit: To run after, so some translate it here, *Currite post Pacem & Sanctitatem*, Run after *Peace* and *Holiness*: And 1 Cor. 14. 1. *Currite post Charitatem*, Run after *Love*,
with

with Power and Speed, even as they that run in a Race. So the Word is us'd, *Phil.* 3. 12. Not as if I had already attain'd; but I follow, pursue, or run after, that by all Means I may attain. And *Ver.* 14. *I press, or follow hard toward the Mark*; which signifies an earnest and vehement Desire and Endeavour of attaining. And therefore some translate it more significantly, and with a stronger Emphasis, *Persequimini Pacem & Sanctitatem*, I Persecute Peace and Holiness; that is, follow, and follow them home, pursue and prosecute them with all possible Diligence and Endeavour, as those Things which ye most desire to have and enjoy.

First, for the Object of Peace: It is, or ought to be, the Desire of all Hearts; all the Earth calleth for it, and the very Heavens cannot be without it: *Sidera pace vigent, consistunt terra pace*, Peace it is the Glory of Heaven, and the Joy of the whole Earth. *Pax summa bonorum*, Peace it is, as it were, the Breviary and Abbridgment of all that good is; in-
much

much that the Jews express all Good, Plenty, and Prosperity, by the Name of *Peace*. At least, *Pax optima rerum*, *Peace* is the chiefest and the choicest Good, the best of all earthly Blessings, the Blessing of Blessings, a Mother-blessing, as I may say, as that which blesteth all other Blessings, and without which they are no Blessings. *Tam bonum, ut sine ea nihil bonum*, So good, that there is nothing good without it. To which Purpose the Jews have a Saying, *Cum non est Pax, nihil est*, When there is not *Peace*, there is nothing; as if all were nothing, or nothing worth without *Peace*. So good, that the Prophet *David* cannot tell how to express the Goodness of it; so sweet, that he cannot tell how to express the Sweetness of it; and therefore breaks out into a kind of Admiration of it: *Behold, how good, and how pleasant a Thing it is for Brethren to live together in Peace!* Psal. 133. 1. For Profit, it is as the Dew of Heaven, that makes all fat and fruitful where it falls; for so where *Peace* doth but set her

Foot, her Steps drop Fatness upon the Land. And for Pleasure, it is as the sweet Ointment pour'd upon *Aaron's* Head, and running down to the Skirts of his Cloathing, filling and refreshing both Prince and People with the sweet Comfort of it : In the sweet Savour whereof, how ought we to *follow and run after it* ? Yet such is the contentious Disposition, and quarrelling Condition of our Nature ; so apt and easy are we to fall out and quarrel upon every Occasion, that the Apostle is here fain to take the Peace of us, and to bind us to the good Behaviour ; saying, *Follow Peace with all Men.*

Now, *Peace* may be consider'd, either in Respect of the Church, or of the State, or of private Men one with another ; in all which Respects we must every one in his Place *follow Peace.*

First, for the Peace of the Church in Matters of Faith and Religion. It is the Apostle's Rule, to *follow after Faith and Love*, 1 Tim. 6. 11. and Eph. 4. 15. To *follow the Truth in Love,*

Love, with peaceable and loving Affections ; not with fiery, fierce, and furious Spirits, as the Manner of many is, who think there is no Religion, but in Contention ; and that a Man cannot love the Truth, unless he hate Peace. But the Prophet speaketh with another Spirit, *Love the Truth and Peace*, Zach. 8. 19. And the Apostle entreateth us, to *forbear one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace, that there may be one Body, and one Spirit, and one Lord, and one Faith, and one Baptism, and one God and Father of all, who is above all, and through all, and in us all*, Eph. 4. 3. And 1 Cor. 1. 10. Now, I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, that there be no Divisions amongst you, but that ye be perfectly knit together in one Mind, and in one Judgment. And again, most passionately and pathetically ; *If there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercy,*
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fulfil my Joy, that ye be like-minded, having the same Love, being of one Accord, and of one Mind. Let nothing be done through Strife and Contention, Phil. 2, 1.

But is it thus in the Church of Christ? Is there nothing done through Strife and Contention? Yea, rather, what is there but Strife and Contention in the Church? Witness the miserable Distraction of the Christian World in Point of Religion, wherein not only the unseam'd Coat of Christ is divided, but his own blessed Body is rent and torn into many Pieces, as if it were no better than the Body of that Harlot which was chopp'd in Pieces, Flesh and Bones, and cast into all the Quarters of *Israel*, Judg. 19. 29. For so, there is nothing but Fraction and Faction, Schism and Separation in the Church of Christ, which is his Body; Church against Church, Altar against Altar, Priest against Priest, Religion against Religion, Christian against Christian; nay, if I may so say, Christ against Christ, and God against God, while
Christ

Christ is set up against Christ, and God himself oppos'd under the Colour of divine Authority.

And that in such Bitterness of Spirit, that one is become a Curse and Execration to another, blowing the Trumpet of *Sheba* in Defiance one of another, and saying, they have no Part in God, nor in the Inheritance of his Son Jesus Christ. Every Man to his Tents, O *Israel*! So that even Religion it self is in a manner lost in the Quarrels and Questions of Religion; it faring with Religion as it did with her in *Plutarch*, who having many Suiters, when every one could not have her to himself, they pull'd her in pieces, that so none might have her. For so Men in Religion, *Malunt nullam habere, quam non suam*, they had rather there should be no Religion, than that their own should not take place. And so Distraction in Religion, is the Destruction of Religion; for while every one saith, I am of *Paul*, I am of *Apollo*, I am of *Cephas*, I am of *Calvin*, I am of *Luther*, I am of *Arminius*, I am of *Francis*,

cis, I am of Dominick, I am of JESUS, *Nemo fere Christi est*, there is none almost of CHRIST. Thus Religion is turn'd into Faction, and Conscience of Religion lost in the Controversies of Religion: For who is there that had not rather seem learned in the Controversies of Religion, than conscionable in the Practice of Religion, and that sets not more by a subtil Head, than a sanctify'd Heart? In a Word, that had not rather *disputare quam vivere*, dispute well, than live well?

For the Redress whereof, and for the settling of future Peace in the Church, it were to be wish'd, tho' it be not to be hop'd, that the Pen and the Press might be less set on work, that there might not be so many Books of Controversies written as there are. For while Men thus wrangle and write, and print one against another, there can be no Peace in the Church: And I think I may safely say, that it were better for the Church to want some Truth, than to have no Peace. And I doubt not but a Man may be sav'd, tho' he never read or study Controversies. It
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is said of *Themistocles*, that being requested to play upon an Instrument, he made answer, That he could not fiddle ; and being again ask'd what he could do, answer'd, That he could make a great City of a little one. So saith *St. Augustine*, Epist. 56. ' If thou
 ' be'st question'd in Points of Subtli-
 ' ty, Perplexity, and Controversy,
 ' answer, that thou know'st not what
 ' to answer ; that thy Learning lies
 ' not that way. And if thou be'st
 ' farther urg'd, and ask'd what thou
 ' know'st, and wherein thy Learning
 ' lies, *responde, nosse te quomodo etiam*
 ' *sine istis, homo esse possit beatus*, an-
 ' swer, that thou ha'st learn'd to
 ' know how a Man may be sav'd
 ' without these. And it was the
 Judgment of *Sisinnius*, a learned Man,
 having Speech with the Emperor *The-*
odosius, touching the Pacification of
 Matters in Religion, that a special
 Means to make all quiet, was, to for-
 bid all dialectical Disputations, as
 whereby the Rent of Schism is ever
 made greater, but never less ; and
 the Fire of Contention more kindled

and increas'd, but the Heat thereof nothing quench'd or abated. Disputations and Disceptations of Controversies, for the most part, being undertaken, *magis animo malignitatis, quam studio veritatis*, rather for Contention, than for Truth's sake; rather in an Eagerness of Spirit, to vent their own Passions, and uphold a Side, than in any true Zeal of the Spirit, to justify and uphold the Truth: *Quibus potior est Victoria, quam Veritas*, who had rather have the Victory themselves, than the Truth should. Such being the Love of Men to themselves, *ut nemo patitur se vinci, licet sciat vera esse que audit*, that no Man will suffer himself to be overcome, tho' he know it to be true that is said against him. *Nec Veritati, nec Paci cedere norunt*, as St. Augustine saith of the Rogatians, They will yield neither to Truth nor Peace. And, *Inanis omnis disputatio sine cedendi voluntate*, where there is no Mind of yielding, there is no End of disputing; but that End which the Apostle speaks of, *Envy, Strife,*

Strife, Railings, and Gallings, one of another, 1 Tim. 6. 14. And therefore the 2 Tim. 2. 14. he chargeth Timothy to charge his Hearers, and that deeply, before our Lord Jesus Christ, that they contend not in Words, which is to no Profit, but to the subverting of the Hearers; as whereby the Whole are many times wounded, and the Weak seldom or never strengthen'd. And if we must not contend in Words, much less in writing and printing. The Tongue (saith St. James) is able to set the whole World on Fire, if once it be kindled with the Coal of Contention. What then is like to be the Flame, when, as if the Tongue could not make it burn fast enough, they put Paper to it, and set and send forth Books set on Fire from Hell, to cast the Coals abroad, and to carry the Flames where the Tongue cannot reach? Books fraught full of nothing but pestilent and bitter Malice, and the most shameless, desperate Untruths that the Devil, the Father of Lies, can help them to devise; as if they were not written
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in Defence, but in Defiance of the Truth, and of all Peace and Love, Modesty and Honesty, Religion, God, and all that good is: And in which they spare not to spit their Poyson in the Face of Princes. Of all which, if there were a Fire made, as was of the Books of curious Arts, *Acts 19.* we might truly say of it as *Agesslaus* said of the Usurer's Bills and Bonds, when he saw them all of a light Fire, That he never saw a brighter or a better Fire in his Life. The Flame whereof perhaps might expiate some part of their Offence, which otherwise will one Day help to increase their Flame; when they shall wish with him, that they had never had so much Learning as to know how to write a Letter, having done more Harm to the Church of God by their writing, than ever they were able to do Good by all their Learning.

Not that I think it not lawful to write in Matters of Controversy; for it is not only lawful, but expedient and necessary in some Cases, that Truth should be justify'd of her Children,

dren, for it be done in Season, with Learning, Gravity, Moderation, and Judgment. But I hold it neither necessary, nor fit, for every Man, in Defence or Pretence of the Truth, to answer every Dog that barks, with barking again. And it is but the distemper'd Passion of some, to think the Truth betray'd, except they write and fight for it. For he that enters upon the publick Defence and Maintenance of any Cause, without Necessity compelling, or Authority calling him thereunto, is either contentious, or in Danger to be contentious.

But I say no more in this Point. If any Man list to be contentious, we have no such Custom, neither the Church of God, 1 Cor. 11. 6. for the Church's Custom hath been, and ever ought to be this, to fly Contention, and by all Means to follow Peace. And if no other Means be left us, yet by our Prayers, lifting up our Eyes, and Hands, and Hearts unto the God of Peace, and bowing our Knees unto the Father of our Lord Jesus Christ, that he would settle Peace in his Church,

Church, that therein we may all of us join Hearts and Hands in the true Knowledge, and Worship, and Service of God, and of his Son Jesus Christ.

And forasmuch as the *Peace* of the Church depends much upon the *Peace* of the State, we must also follow that: Which *Peace* of State may be consider'd either in respect of a State in it self, or in respect of one State with another: For *Peace* of, or with States abroad, the Care thereof belongs properly to Princes, and publick Persons, such as have in their Hands the soveraign Power of *Peace* and of War: And how that hath been follow'd by him that professeth himself no less a Maker of *Peace*, than a Defender of the Faith, the World can witness. For which his blessed and Christian Care of the common *Peace*, whatsoever the Success be, Blessing, and abundance of Blessing, shall be upon his Royal Head. For if the Mouth of Christ hath pronounc'd them blessed that make, or but endeavour to make, *Peace* between Man and Man, be-

tween

tween one Man and another; blessed, and thrice blessed, and ever blessed shall he be, that makes, or seeks to make *Peace* between Kings and Kings, between Nation and Nation, and between Princes and their People; blessed shall he be of God, and blessed of Man; blessed in this Life, and blessed in the Life to come. And for the Councillors of *Peace*, *Joy shall be unto them*, Prov. 12. 20. And the Blessing of *David* upon *Abigail*, shall be upon their Heads: *Blessed be their Counsels, and blessed be they of the Lord, that keep Kings from shedding of Blood*, 1 Sam. 25. But for us that are but private Persons, our Part is only to pray for the *Peace* of States; that *God would give unto all Nations, Unity, Peace, and Concord*. And never was there more need of this Prayer, than in this fearful Combustion and Confusion of the Christian World, wherein there is nothing but *Wars, and Rumors of Wars; Nation against Nation, and Kingdom against Kingdom*, as if those last Times were come upon us, spoken of by our Sa-

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vicour,

viour, Matth. 24. *The Kings of the Earth are risen up, and the Princes take Counsel, and are assembl'd together against the Lord, and against his Christ,* Psal. 2. 2. Therefore *Pacem spiremus, & suspiremus coram Domino,* let us breathe out Prayers and Sighs for *Peace* before the Lord, that it would please him, *who hath the Hearts of Kings in his Hand, as the Rivers of Water, to turn them whither soever he will,* so to govern the Governors, and so to rule the Rulers of the World, that their Hearts may be inclin'd unto *Peace*, and that they may think the Thoughts of *Peace* and Rest unto his Church and People. Yea, so ought we to be affected unto *Peace*, that even then, when the Weapons of War are in our Hands, *Peace* should be in our Hearts, and Prayers for *Peace* in our Mouths. And that our Prayers may speed the better, and be the more effectual with God for *Peace*, let us join with them, the Practice of Repentance, and good Life: Let us first make our *Peace* with God, that we may the better

better prevail with him for *Peace* with Men. *For the Work of Righteousness, is Peace, even Quietness and Assurance for ever, Isa. 32. 17. And where a Man's Ways please the Lord, he maketh his Enemies to be at Peace with him, Prov. 16. 7.*

As for the *Peace* of our own State, whether in Respect of *Peace* Abroad, or *Peace* at Home, this Exhortation to follow *Peace*, may seem needless unto us; *Peace* hath so long follow'd, and doth yet hold and embrace us in her Arms, the Terrors of the Sword are not upon us, but we dwell in the Tabernacles of *Peace*, and sit in Safety every Man under his Vine, and under his Fig-tree; we build, and plant, and sow, and reap, and buy, and sell, and lie down, and rise up, and live, and die, and go to our Graves in *Peace*, and there is none to make us afraid; blessed be the God of *Peace* for it, and happy we if we knew the Blessing of it; but we have so long fed upon the sweet Plenty of *Peace*, that many have taken a Surfeit, and grow weary of it, (as the *Israelites*

Israelites did of *Manna*) wishing for War, and complaining that their Souls are wither'd and dry'd up with this long *Peace*. But did the Heat of War beat upon our Heads, as it doth upon other Nations, we would make more Account of the sweet Shade of *Peace*, under which we now sit, as *Jonas* did of the Shadow of his Coard, when the Sun beat upon his Head: For *Peace* is one of those good Things whereof we know not the Worth, 'till we feel the Want. Therefore, tho' we have *Peace*, yet let us follow *Peace*; follow it with our Prayers, and with our Thanks; with our Thanks to God for that blessed *Peace* which we have so long enjoy'd, and for our peaceful King, under whose gracious Government we have so long enjoy'd it, and so many good Things with it; and likewise with our Prayers to God for the happy Continuance both of it and him, that *Peace*, and abundance of *Peace*, may dwell in our Land, and be continu'd with us for ever, as long as the Moon endureth.

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For the better keeping and continuing whereof, *Solomon* gives us this Rule, *not to meddle with them that are seditious, or that are given unto Change*, Prov. 24. 21. For Desire of Change and Alteration, is the Mother, and Mover, and Maker of much Sedition; and they that are troubled with this Itch of Innovation, they cannot but be rubbing upon Majesty it self, and could be content to turn Monarchy into Anarchy, or into any Thing, so they might be doing. And some such turbulent Tribunes there are in every State, who, out of their glorious, vain-glorious Humour of Popularity, would be counted Angels, tho' it be but for stirring and troubling of the Waters. Yea, not only the Desire, but the very Fear of Alteration and Toleration, may some Time prove seditious; when busy Men will be busying themselves, and buzzing into others, a Fear of that whereof there is no Fear. Which privy Murmurings and Murterings, what are they, but the Spirit of Sedition, speaking low out of the
E Ground,

Ground, and whispering out of the Dust? as the Prophet speaketh, *Isa.* 29. 4. and would speak out if it durst: But *into their Councils let not our Souls come*, if we will be the true *Followers of Peace.*

Lastly, We must follow *Peace* among our selves, one with another; of which the Apostle saith, *Be at Peace among your selves*, 1. *Thes.* 5. 13. and our Saviour, *Have Peace one with another*, *Mar.* 9. 50. And surely a blessed Thing it is for Men to live in Love and Peace one with another: For where *Peace* is, God is; *Be of one Mind, live in Peace, and the God of Peace shall be with you*, 2. *Cor.* 13. 11. and where God is, there all Good is. As on the Contrary, where *Peace* is not, God is not; but the Devil, and all manner of Evil. So saith St. James, *Where Envy and Strife is, there is Confusion, and every evil Work*, James 3. 16. Therefore let us follow *Peace*, as it is in the Text, and those Things that make for *Peace*, *Rom.* 14. 19. Of which St. Augustine gives this Rule, *Inimicitias*

tias vitare cautissimè, ferre aquissimè, finire citissimè, To avoid Strife and Enmity as carefully as we can, to bear it as quietly as we can, and to end it as quickly as we can. For the effecting whereof, *above all Things, let us follow after Love,* as it is 1 Cor. 14. 1. *bearing and forbearing one another in Love,* Ephes. 4. 2. which Calvin calls *Fomentum Pacis*, the Fomentation of Peace, as whereby Peace is especially kept and preserv'd amongst Men. For *Love envyeth not, it boasteth not it self, it is not puffed up, it disdaineth not, it seeketh not her own Things, it is not provok'd to Anger, it thinketh not Evil, it suffereth all Things, in endureth all Things,* 1 Cor. 13. And where these Things are, there cannot but be *Peace* : But especially, let us labour for this Fruit and Effect of Love in us ; not to seek our own Things, for this one Possessive, (*meum*) is that which breaks Peace, and makes Strife and Stir in every Place, and sets all the World together by the Ears. Therefore let us put on equal and yielding Affections, not standing

too stiffly upon the strict Rigour of our Right, but sometime, for Peace sake, part with somepart of our Right; and in all Matters, to yield as far as in all Reason and Equity we may; for *Summum jus, summa discordia*, (saith *Luther*) Extremity is the Cause of much Enmity. And therefore, when there was like to be Strife between *Abraham* and *Lot*, about the feeding of their Cattel, *Abraham* was content to purchase his Peace with the Price of his Right, giving him free Choice to feed where he would, when as the whole Land belong'd unto himself. *O si juvenem aliquem juristam in consilium adhibuisset*, saith *Luther* upon that Place. O if he had ask'd Counsel of some young Lawyer, he would never have advis'd him to such a peaceable Course as this, to part with any part of his Right, for Peace sake; but to have stood punctually upon his Right and Title, *Usque ad apicem juris*, even to the least Tittle of the Law. But if we will be the Children of *Peace*, let us rather follow the Practice of our Fa-
ther

ther *Abraham*, than the Advice of those Counsellors of Contention, that perswade us to nothing but Law and Right.

Yea, if we will follow *Peace* aright, we must not stay 'till *Peace* come to us, accepting a peaceable Hand when it is offer'd; but we must yield so far from the Pride of our Hearts, and the Strength of our Stomach, as to be *primi in Pace*, first in the *Peace*; we must seek it, and sue for it, and follow after it, when it seems to turn the Back upon us, and to fly from us; for so the Word signifies, to follow that which flies from us. Therefore, saith the Prophet *David*, *Seek Peace, and pursue it*, Psal. 34. 13. So saith your Saviour, *Go and be reconcil'd to thy Brother*, Mat. 5. 24. Stay not 'till he come to thee, but go thou to him with an Olive Branch of *Peace* in thy Mouth, and speak *Peace* unto him, saying, Is it *Peace*, my Brother? Is thine Heart right towards me, as mine is towards thee? If so, let there be *Peace*, I pray thee, between thee and me. Thus *Abraham*, tho' he

he were the Elder, and the Uncle, and every way the better Man, and had the better Cause; yet did he first seek *Peace* with his Nephew *Lot*, saying, *Let there be no Strife, I pray thee, between me and thee; for we are Brethren*, Gen. 13.

And as we must thus follow all *Peace*, so also with all Men: Follow *Peace with all Men*, which is the Extent and Latitude of it; and a large Latitude it is. So saith *Æcumenius*, *Multa est hujus dicti Latitudo*, It's a wide Word, and carries a great Breadth with it; yet the Apostle elsewhere gives it the same Extent, *Live peaceably with all Men*, Rom. 12, 18. Where the *Syriack* Translation hath it, *Cum omni filio hominis*, with every Son of Man: Not only with our Friends, and such as love us, but also with our Enemies, and such as hate us; not only with the Good, but also with the Wicked, but not in their Wickedness; *Pax cum viris, bellum cum vitis*, Peace with the Men, but not with their Manners; with their Persons, but not with their Conditions,

Conditions. We must have Peace with all the World, but the Devil and Sin.

And therefore, whereas it is said, *Follow Peace with them that call on the Lord out of a pure Heart*, 2. Tim. 2. 22. the Meaning thereof, is not that we must have Peace only with them, but especially with them; so that they much mistake the Text and the Truth, that out of a surly Singularity, will have Peace with none but the Pure, and the Pure in their Sense: As for others, that are not of the same pure Strain with them, they will not so much as interchangeably use the Duties of common Humanity, *Nec monstrare vias, eadem nisi sacra colenti*, nor scarce shew a Man the Way, that goes not the same Way with them. And as *Optatus* saith of the *Donatists*, *Docentur multi, ne ave dicant cuicumque nostrum*; Many are so taught, that they think it a Sin to say, *God speed* to one of us. Nay, there are who think it not only no Sin, but a Matter meritorious, to hate, persecute, curse, kill, and exercise

exercise all manner of Cruelty, not only upon the Bodies of the Living, but also upon the very Urns and Althes of the Dead, if they but differ from them in some Point of Catholick Religion, as they call it; and when they have done, think they have done God good Service therein. And to this Purpose, there hath been a Trumpet blown, *Classicum belli sacri*,

Gasp. Scioppius, edit. 1618. so he calls it, the Trumpet of the holy War, wherein he incites and stirs up the Emperor, and all Catholick Princes, to take Arms, and make War upon the Protestants (*Hereticks* he call them) in all Places; to fill all with Fire and Sword, and Battel and Blood, and utterly to destroy and root them out of the Earth, that the Name of a Protestant may never more be heard of in the World. Yea, he dares threaten them with the Fear and Commination of some fearful and heavy Judgment to fall upon them, if they do it not. *Tantum Religio potis est suadere malorum*; So powerful in Perswasion is Conscience

ence misgrounded and misguided in Religion.

But the Apostle's Exhortation is large and general, extending unto all; *Follow Peace with all Men.* Which Extention doth yet admit of a double Restriction and Limitation, according to that of the Apostle, *If it be possible, and as much as in you lieth, have Peace with all Men,* Rom. 12. 18. We must use all Means to have Peace with all Men; in Religion, so far as may stand with the Truth of God, and of a good Conscience; in State, so far as with Honour and Safety we may; and in Private one with another, so far as on our Parts with any convenient Possibility we can. For some such Contentions and unquiet Spirits there are, that we can have no Peace with them; Not only contentious, but *Lovers of Contention*, 1 Cor. 11. 16. *Such as hate Peace, who, when we speak to them of Peace, are altogether for War,* Psal. 120. 6. With these, there is no Peace to be had. And therefore in this Case, it is enough for us to seek

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Peace with them, to speak Peace to them, and to be peaceably affected towards them ; and if they will not have Peace with us, our Peace shall return into our Bosoms ; that is, we shall have the Comfort of it in our selves, and the Reward of it with God, though we have not the Fruit and Effect of it with Men.

Therefore let us *follow Peace with all Men* : And never may any Strife be heard of amongst us, but who shall hate Strife most, and who shall *follow Peace* with swiftest Paces.

And thus following Peace with Men, we shall have Peace with God ; even with the God of Peace, who will be with us for ever in Peace : So that we shall live in Peace, and die in Peace, and reign with him in Peace everlasting ; *a Peace unspeakable and glorious ; a Peace that passeth all Understanding*, which the God of Peace will give unto all them that truly *follow Peace*.

And not Peace only, but Holiness also. *Follow Peace and Holiness*, saith the Apostle ; for there may be Peace without

without *Holiness*, nay, against *Holiness*, as *Herod* and *Pilate* were made Friends, and agreed together to put Christ to Death. *Est & Daemonum legio concors* ; there is an unholy League amongst the Divels. But our *Peace*, it must be join'd with *Holiness* ; it must be a holy *Peace*. For as we are call'd unto *Peace*, 1 Cor. 7. 15. so we are call'd unto *Holiness*, 1 Thess. 4. 7. Therefore let us follow our Calling, which is an *holy Calling*, 2 Tim. 1. 9.

Holiness, it is God's own Image and Likeness in us ; a very Beam, as it were, of the divine Light shining in us ; therefore call'd by *St. Peter*, the *divine Nature*, 2 Pet. 1. 4. because therein we resemble God, as in a special Party or Property of his divine Nature. It is the Character of Christ, the Print of the Spirit, the Sign of a Saint, and the Glory of Men and Angels ; and without which there is no Glory. For let a Man have all the Glory of the World, and have not *Holiness*, *aut nihil est, aut nihil prodest*, it is all nothing, or nothing

thing worth. Therefore follow Holiness.

But how must we follow it? In the Kinds of it, in the Parts of it, in the Degrees of it, and in the Means of it.

First, In the Kinds of it; which we may conceive to be two, the one imputed, and the other imparted. Our imputed Holiness, is the Holiness of Christ, truly and properly inherent in him; but so imputed unto us of God, through Faith in him, that we are thereby accepted and reputed as holy in the Sight of God, as if it were inherently in us. But besides this Holiness imputed to us, there is another Holiness imparted to us; which is either habitual, or actual; wrought in us, or wrought by us. Habitual Holiness imparted to us, is a divine spiritual Quality wrought in us by the Spirit of God, whereby *we are renew'd in the Spirit of our Minds*, and indu'd with all such sanctifying and saving Graces as are proper to the Saints. Now, howsoever we must follow Holiness, in both these

these Kinds, *labouring to be found in Christ, not having our own Holiness, but that which is through the Faith of Christ, as the Apostle speaketh, Phil. 3. 9.* As also that Holiness which is wrought in us by the gracious working of the Holy Ghost, and is therefore call'd the *Sanctification of the Spirit*, 1 Pet. 1. 2. Praying with the Prophet *David, Create in me a clean Heart, O God, and renew a right Spirit within me, Psal. 51. 10.* Yet the Holiness properly here meant, I take to be that actual Holiness, which is to be wrought by us when, by the Power of Grace given unto us of God, *we sanctify our selves*, (as St. *John* saith) 1 *John* 3. 3. And this Holiness is likewise two fold; either inward in Heart, in the Thoughts and Affections of the Heart; or outward in the Actions and Operations of our Lives. St. *Paul* expresseth them, by being *holy in Body and in Spirit*, 1 Cor. 7. 34. *By cleansing our selves from the Filthiness of the Flesh and Spirit*, 2 Cor. 7. 1. St. *James*, *By the cleansing of our Hands, and the purging of our Hearts*, James 4. 8. For it

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is not enough to carry a fair Shew of *Holiness*, in the open Parts and Passages of our Life, and to have out secret and unseen Parts full of all Filthiness; nor yet, to have a good Heart to God, as some speak, and a lewd Life to the World, as some suppose they may; and that *intus si recte, non laborandum*, if all be well within, they need care for no more; and so they wear *Holiness* next their Skin, it matters not much what prophane Stuff their Lives be made of. But we must be like the *King's Daughter*, who, as she *was all glorious within*, so her *Cloathing also was of wrought Gold*, Psal. 45. 13. And like the *Ark of God*, which was *overlaid with pure Gold, both within and without*, Exod. 37. 2. having a good Conscience, as the overlaying of Gold within; and a good Conversation, as the overlaying of Gold without: *Providing for honest Things, not only before God, but also before Men*, 2 Cor. 8. 21.

Secondly, We must follow *Holiness* in the Parts of it, which are two; the one privative, in reforming that which is evil; the other positive, in performing

forming that which is good. The Prophet *Zachariah* expresseth them, by putting off the filthy Garments of Sin from us, and by putting on Change of new Raiment, *Zach.* 3. 4. even that Raiment of fine Linnen, pure and shining, which is the Righteousness of the Saints, *Rev.* 19. 8. The Apostle Paul expresseth them, like the Phrase of putting off, concerning our former vain Conversation, the old Man, which is corrupt through deceivable Lusts, and putting on the new Man, which is created after God in Righteousness and true Holiness, *Ephes.* 4. 22. As we must cast away the Works of Darknes, so we must put on the Armour of Light, *Rom.* 13. 12. As we must deny Ungodliness and worldly Lusts, so we must live soberly, and righteously, and godly in this present World, *Tit.* 2. 11. For it is not enough unto true Holiness, to depart from Evil; but we must also do Good, *Psal.* 34. 14.

And for the Extent of our Holiness in both these, we must not only cleanse our selves from some, but from all Filthiness, and that both of the Flesh

and Spirit ; and grow up, not only into some, but into all Holiness, 2 Cor. 7. 1. Being Holy in all manner of Conversation, 1 Pet. 1. 15. It was the Saying of one, and it is the Conceit of many, Aliis in rebus pietatem colas, sanctitatem serves, God be merciful to me in this, or that Sin, and in other Things I will be holy, yea, marry will I. But Sanctification admits of no such Dispensation; he that makes not some Conscience of all Sin, makes no true Conscience of any ; and he that is not in some Measure sanctify'd in every Part, is truly sanctify'd in no Part: For Holiness is as a Leaven leavening the whole Lump, and spreading the sanctifying Power thereof through every Part and Passage both of Heart and Life. And therefore the Apostle, praying for the Sanctification of the Thessalonians, prays that God would sanctify them throughout, that their whole Spirits, and Souls, and Bodies, may be kept blameless unto the Coming of our Lord Jesus Christ, 1 Thes. 5. 23.

Thirdly, We must follow Holiness
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in the Degrees of it, not contenting our selves with an *huc usque*, thus far will I go in *Holiness*, and no farther, saying with the Monk in St. Bernard, *Nec pejor fieri volo, nec melior cupio*, I will be no worse, and I care not to be better; for we no sooner cease to be better, but we begin to be worse; nay, we were never truly good, if we desire and endeavour not to be better. Let us therefore follow *Holiness* with an *ulterius*, yet farther, still increasing with the increasing of God, and endeavouring to a farther Measure and Degree of *Holiness*, according to that of St. John, *He that is righteous, let him be more righteous; and he that is holy, let him be more holy*, Rev. 22. 14. And St. Paul is vehement in this Point of Progress and Proceeding in the way of *Holiness*, *We beseech you, Brethren, and exhort you by the Lord Jesus, that as you have receiv'd, how you ought to walk, and to please God, so ye would abound more and more*, 1 Thes. 4. 1. And certainly, *Suavissima est vita, sentire se indies fieri meliorem*; it is a most

most sweet Comfort to a Man's Life, to find and feel in himself, the powerful Experience of a daily growing and going on in an holy and sanctify'd Course of Life. For this, it is a true Testimony to his Soul, that his *Holiness* is true and sincere; even as the Seal of God upon it, that it is from God.

Fourthly, We must follow *Holiness* in all the holy Means of it, whereof I will name only two, and but name them, the *Word* and *Prayer*. For of Men it may be said, as St. Paul saith of the Creatures for Meat, *That they are sanctify'd by the Word and Prayer*, 1 Tim. 4. 5.

First for the *Word*. It is the ordinary outward Means which God hath sanctify'd, to sanctify us. *Father, sanctify them with thy Truth, thy Word is the Truth*, saith our Saviour, *John* 17. 17. and *John* 15. 3. *Now are you clean through the Word, which I have spoken to you*. In which respect, the Word of God is call'd, a *pure Word*, Prov. 30. 5. Psal. 19. 8. *pure*, not only *formaliter*, because it is pure in it self, and contrary to all Corruption of Life, but also

also *effective*, because it hath this Power and Efficacy, to make us pure and holy. *Secondly*, As the *Word* is the Means from God, to work *Holiness* in us; so *Prayer* is the Means from us, to obtain *Holiness* from God. A powerful Means, so powerful, that the very Power of Sanctification is with it; For by it is the Spirit of Sanctification and *Holiness* given unto us. So saith our Saviour, *How much more shall your heavenly Father give the holy Spirit to them that ask it?* Luke 11. 13. And to this Purpose we shall observe in the Scripture, that the holy Ghost did then especially come upon Men, when they were at their Prayers, *Acts* 2. 1. and 4. 31. As Supplication is the Means of Sanctification, so the Time of Supplication is the Time of Sanctification. And therefore, if we would be holy, and live well, let us be devout, and pray well; for he that prays well, can never live ill.

Thus must we follow *Holiness*, endeavouring by all Means to separate our selves from every known Sin, and
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to sanctify our selves in all holy Obedience unto God, by a hearty Desire, and a holy Endeavour to frame both our Hearts and Lives in all Things according to his holy Will and Pleasure. So that though there fall out many intercurrent Infirmities in the Course of our Lives; yet it may still be the general Bent, the constant and full Purpose of our Hearts, and the entire Desire and Endeavour of our Souls, in nothing willingly to sin against God, but in all Things to please him, and to approve our selves unto him.

An Exhortation, if ever, and for any, for us, and for these Times most necessary, wherein *Prophaneness* hath set her Foot upon the Neck of *Holiness*, and the whole World lies drown'd in a Deluge of unsanctify'd Living: As if Men had made this Law amongst themselves, and sworn to observe it in their Practice, *Let no Man amongst us be holy.* Inſomuch that *he that departeth from Evil, is counted mad,* as the Prophet ſpeaketh, *Eſ. 59. 15. And it ſeemeth a ſtrange Thing*

Thing unto them, that others run not with them into the same Excess of Riot, and therefore speak they Evil of them, 1 Pet. 4. 4. So that if we but tell them of a holy and sanctify'd Life, they are ready to tell us, that this is no Age for Saints; that they will not be so holy, as to go to Heaven before their Bones be cold; that Sanctity is but a fullen Quality, that makes a Man unfit for any good Company. Thus do they scoff at Sanctification and *Holiness*, the Means of their Salvation and Happiness; and make themselves merry with their own Damnation. But we must tell them again, that he that will not be a Saint, a mortify'd Saint on Earth, shall never be a Saint, a glorify'd Saint in Heaven. And he that will not be so fullen, as to be *holy*, for fear of loosing the Comfort of good Company, (as they call it) shall never be so happy as to enjoy the blessed Comfort and Company of God and his holy Angels.

For without Holiness, no Man shall see the Lord. In which blessed Vision of God, consisteth all our Happiness. For

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for the Sum and Substance of that blessed Salvation, which we all expect and look for in the Heavens, is express'd in Scripture, by the *seeing of God with open Face*, 2 Cor. 3. *By the seeing of him Face to Face*, 1 Cor. 13. *By the seeing of him as he is*, 1 John 3. So the School-Men say, that *visio Dei est tota merces*; The seeing of God, is the plenary Reward promis'd to the Saints: The Glory of blessed Spirits, their everlasting Pleasure, Fulness of Bliss, perfect Beatitude, and total Glorification. So Christ himself maketh all the Blessedness of our Salvation, to consist in this, that we shall *see God*: *Blessed are the Pure in Heart, for they shall see God*, Matth. 5. 8.

Now, thus to *see God*, it is fully to enjoy God, and in him all the good Things of God, who himself shall be All in All unto us, even the universal Felicity of all his Saints; as in whom we shall have, in an eminent sort, whatsoever may move Admiration, cause Delectation, and give Contentation; even an universal Collection of all Blessings, Comforts and Contentments: So that tho'
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we be but Men, yet seeing God, and being with God, we shall live as it were the Life of God, in Fulness of Joy and Pleasures for evermore.

Which blessed Estate of Salvation and *Happiness*, can never be attain'd unto, but by the Means of Sanctification and *Holiness*. *God hath chosen us unto Salvation*, saith the Apostle, but *through the Sanctification of the Spirit*, 2 Thes. 2. 13. *Holiness*, it is as the *Perspective*, thro' which we must see God. No Man can come to Salvation, as the End, but by Sanctification, as the Means. No Sanctification in this Life, no Salvation in the Life to come. No *Holiness* here, no *Happiness* hereafter. It is as possible to see the Sun without Eyes, as to see God and be sav'd without *Holiness*. *The Kingdom of God, is an undefil'd Kingdom*, 1 Pet. 1. 4. because none that are defil'd, shall enter into it. *There shall in no wise enter into it any unclean Thing, or whatsoever worketh Abomination*, Rev. 22. 27. Know ye not, saith the Apostle, *that the Unrighteous shall not inherit the Kingdom of God? Be not deceiv'd; neither Idolaters, nor Adulterers, nor Fornicators, nor unclean*

clean Persons in any Kind; nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, nor any the like, shall inherit the Kingdom of God, 1 Cor. 6. 9. Whosoever leads a lewd and unsatisfy'd Life on Earth shall never live a blessed and glorify'd Life in Heaven: For without Holiness, no Man shall see the Lord. What manner of Person then ought we to be, in all holy Conversation and Godliness? How ought we to follow Holiness, in all the Kinds of it, both in Soul and Body, both in Heart and Life? In all the Parts of it, by departing from all Evil, and endeavouring our selves to all Good. In all the Degrees of it, by growing up unto full Holiness in the Fear of God. And in all the holy Means of it, especially by giving all Diligence to the Word and Prayer. Wherefore, he that is not yet holy, let him become holy, and he that is holy, let him be more holy, that so having Fruit in Holiness, our End may be everlasting Life. Which eternal Life, as it is the free Gift of God, so he give it to us all, through Jesus Christ our Lord. To whom, with the Father, and the holy Spirit, three Persons, and one indivisible God, be all Honour, Power, Praise, and Thanksgiving, now and for ever. Amen.

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